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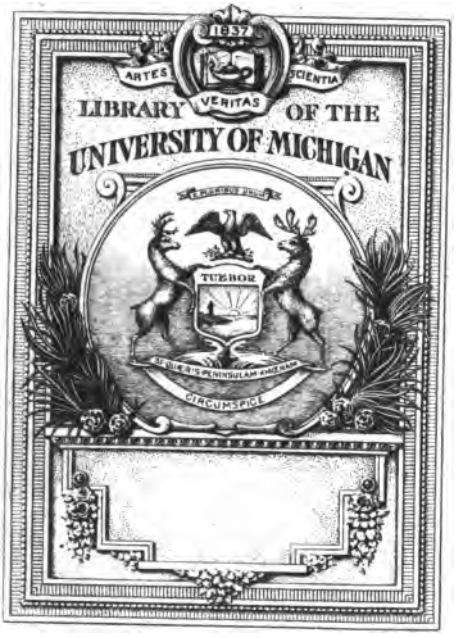
WORD POWER
HOW TO DEVELOP IT

GRENVILLE KLEISER



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WORD-POWER:
HOW TO DEVELOP IT

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By Grenville Kleiser

Inspiration and Ideals
How to Build Mental Power
How to Develop Self-Confidence in Speech and Manner.
How to Develop Power and Personality in Speaking
How to Read and Declaim
How to Speak in Public
Great Speeches and How to Make Them
How to Argue and Win
Humorous Hits and How to Hold an Audience
Complete Guide to Public Speaking
Talks on Talking
Fifteen Thousand Useful Phrases
The World's Great Sermons
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Model Speeches for Practise
The Training of a Public Speaker
How to Sell Through Speech
Impromptu Speeches: How to Make Them
Word-Power: How to Develop It
Christ: The Master Speaker
Vital English for Speakers and Writers

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WORD-POWER
HOW TO DEVELOP IT

BY

GRENVILLE KLEISER

Formerly Instructor in Public Speaking at Yale Divinity School, Yale University. Author of "How to Speak in Public," "Great Speeches and How to Make Them," "Complete Guide to Public Speaking," "How to Build Mental Power," "Talks on Talking," etc., etc.

SECOND EDITION

FUNK & WAGNALLS COMPANY

NEW YORK AND LONDON

1920

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[*Printed in the United States of America*]

Published, February, 1920

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PREFACE

The student of public speaking should assiduously develop a large and varied vocabulary to insure the ability to clothe his thoughts in appropriate and effective language.

Word-power has its basis in thought-power. There must be clarity and strength of ideas to insure these qualities in expression. Words and ideas are intimately related, one complementing the other. Therefore the proper study of words implies an associated study and development of such processes as conception of ideas, comparison, meditation, judgment, and mental picturing.

This book furnishes some practical methods for building power in the use

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of words. There are also valuable suggestions for developing judgment, will, memory, and self-confidence.

Many public speakers owe their distinction to the superior quality of their subject-matter rather than to their delivery. It is important that a speaker should have an adequate stock of words and a well-trained voice, but nothing can atone for lack of mental power.

GRENVILLE KLEISER.

New York City,
August, 1919.

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WORD-POWER
HOW TO DEVELOP IT

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WORD-POWER: HOW TO DEVELOP IT

The simplest and most effective way to develop facility and power in the use of words is to read aloud every day from a standard author. By this means you gradually familiarize yourself with the best use of words, by closely observing them in their proper context, and at the same time develop fluency and copiousness of expression *by fitting words to your lips.*

WORD KNOWLEDGE VITAL TO SPEAKERS

The public speaker's knowledge of words, and his ability to summon them accurately and instantly, are vital to successful speaking. Words are his

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important tools, with which to mold and modify his thoughts and to transmit them to others.

All the great orators of the world have been earnest students of language. When they encountered a word which to them was hazy or doubtful as to meaning, they went directly to the dictionary or to some other authority to ascertain its precise significance. This habit, continued through years, gave them ultimately a skilful and flexible use of words.

Keep a special note-book in which to write out words of distinction and usefulness,—words which you read or hear but are not ordinarily in the habit of using. Then at the first convenient opportunity, consult a dictionary and thoroughly familiarize yourself with the meanings of such words.

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TEST YOUR KNOWLEDGE OF WORDS

When you are reading, frequently test your actual knowledge of selected words. Formulate the most concise and accurate definitions of them from your own mind, then compare your definitions with those given in the dictionary. For example:

"Prolixity is more offensive now than it once was, because men think more rapidly. They are not more thoughtful than their ancestors, but they are more vivid, direct, and animated in their thinking. They are more impatient, therefore, of long-windedness, of a loose arrangement, and of a heavy, dragging movement in the presentation of truth. 'A century ago men would listen to speeches and sermons,—to divisions and subdivisions,—that now would be regarded as utterly intolerable. As the human body

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is whisked through space at the rate of a mile a minute, so the human mind travels with an equally accelerated pace. Mental operations are on straight lines, and are far more rapid than they once were. The public audience now craves a short method, a distinct, sharp statement, and a rapid and accelerating movement, upon the part of its teachers.' It is, in short, an age of steam and electricity that we live in, not of slow coaches; an age of locomotives, electric telegraphs, and phonography, and hence it is the cream of a speaker's thoughts that men want,—the wheat, and not the chaff,—the kernel, and not the shell,—the strong, pungent essence, and not the thin, diluted mixture."

Test your knowledge of the meaning of the following words: *prolixity, vivid, animated, utterly, intolerable, acceler-*

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ated, craves, chaff, kernel, pungent, essence, diluted.

Ruskin insists that the ambitious student of English style must acquire the habit of looking intensely at words, of closely scrutinizing their import. The majority of persons skim over words in their reading, consequently they have only a superficial knowledge of their meaning.

A prerequisite for developing unusual power in the use of words is to have a deep reverence for the mother-tongue. We should think of our language as a great inheritance, and as a depository of the wisdom and experience of past times,—an inestimable treasure which we are called upon to guard jealously and to transmit unimpaired, and if possible improved, to succeeding generations.

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STUDY MODELS OF PROSE STYLE

The acquisition of language is largely a matter of imitation, hence study of the best models is essential. When you analyze the style of such writers as Matthew Arnold, Ruskin, Carlyle, Newman, De Quincey, Emerson, and Hawthorne, you realize that they are masters of words and that they owe to this power much of their charm and effectiveness.

Robert Louis Stevenson, an assiduous student of words, speaking of his own apprenticeship to the art of letters, said: "I kept always two books in my pocket, one to read and one to write in. Whenever I read a book or a passage that particularly pleased me, in which a thing was said or an effect rendered with propriety, in which there was some conspicuous force or happy distinction in the style, I must sit down at once

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and set myself to ape that quality. I was unsuccessful and knew it. I tried again, and was again unsuccessful, and always unsuccessful; but at least in these vain hours I got some practise in rhythm, in harmony and construction and coordination of parts. I have thus played the sedulous ape to Hazlitt, to Lamb, to Wordsworth, to Sir Thomas Browne, to Defoe, to Hawthorne, to Montaigne, to Baudelaire and Obermann."

It is well to cultivate a judicial attitude of mind toward words,—to form the habit of deliberately weighing, comparing, and estimating their value and effectiveness as used by the most eminent writers.

In the important work of developing a thorough knowledge of words, three books will be of great practical use to you, if not indispensable: An un-

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abridged dictionary, a standard work on synonyms, and Roget's Thesaurus or treasury of words. You should keep these books conveniently at hand for daily reference and reading.

A distinguished Canadian statesman recently acknowledged that he owed his English style in large measure to a habit, acquired several years ago, of reading aloud daily from a book of synonyms. This practise has developed in him a fine discrimination in the use of words of almost similar meaning. What was at first to him merely a study, has unconsciously become a pleasant pastime.

UNDERSCORE SIGNIFICANT WORDS

An excellent plan for developing the vocabulary is to underscore in your general reading of standard prose writers, words which impress you as

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significantly used, and also striking or felicitous phrases. At the close of your reading, copy the underscored words and phrases in a note-book, kept exclusively for this study. Occasionally read and review the lists you make in this way.

Another good plan is to select groups of words of closely related meaning, and write short sentences showing the correct use of each word. The following sets of words will be of suggestive value:

Ability, power, force, capacity, cleverness, talent, skill, expertness, dexterity, aptitude, facility, qualification, efficiency.

Business, employment, calling, vocation, trade, occupation, office, profession.

Desultory, rambling, discursive, loose, unmethodical, cursory, unsystematic.

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Grave, weighty, important, pressing, momentous, serious, sedate, thoughtful, solemn, sober, somber.

Injurious, hurtful, deleterious, noxious, prejudicial, detrimental, baneful, pernicious, damaging, mischievous.

Majestic, stately, sublime, pompous, grand, noble, dignified.

Parsimonious, stingy, niggardly, miserly, covetous, penurious.

Reward, recompense, compensation, remuneration, amends, repayment, bounty, premium, requital, retribution.

Short, brief, concise, curt, laconic, compendious, succinct, scanty.

Transient, fleeting, passing, short-lived, temporary, momentary, evanescent.

Worthy, deserving, meritorious, estimable, excellent, commendable, laudable, praiseworthy.

Word-power depends not so much

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upon multiplicity of words as upon proper discrimination, selection, and rejection of words. We must learn how to choose "the one best word," for our immediate purpose, and to omit all words, however alluring, which are superfluous. Strength lies generally in simplicity and conciseness, rather than in ornament and magnificence.

The habit of brevity should not be carried to extreme. One of the most gifted of French writers was guilty of this fault. "If there is a man on earth," said he, "tormented by the curst desire to get a whole book into a page, a whole page into a phrase, and this phrase into one word,—that man is myself."

Few men, however, suffer from over-conciseness in their use of words. The natural tendency is to expand a meager amount of material into a long compo-

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sition, and to regard mere volubility as an indication of intellectual power.

A valuable exercise for developing brevity of expression is to select a paragraph from a standard author, and endeavor to express the same ideas in half the number of words or less. Care should be taken to avoid any effect of abruptness or ambiguity in the abridgment.

USE OF WORDS IN CONVERSATION

Daily conversation offers constant opportunity for developing word-power and correcting faults of expression. Be fastidious, therefore, in your choice and use of words, even when you are speaking upon unimportant matters. A good rule is to try always to speak at your best.

Conversation, by training the mind to formulate ideas readily and accur-

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ately, and to summon words promptly, is one of the best preparations for the larger work of public speaking. A man who exercises care in his daily speech will acquit himself so much the better when he attempts to address an audience.

Again, as one has reminded us, "To converse well is to acquire that delicate morality of the heart which leads on the one hand to kindness, and is on the other mysteriously allied to good taste in matters of life, of literature, and of art."

A man's vocabulary, like his character, largely depends upon the company he keeps. "By listening to those who speak well, by profound study of the masterpieces of literature, by exercises in translation, and, above all, by frequent and careful practise in speaking and writing, he may not only enrich

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his vocabulary, learn the secret of the great writer's charm, and elevate and refine his taste as he can in no other way, but acquire such a mastery of language that it shall become, at last, a willing and ready instrument, obedient to the lightest challenge of his thought."

WRITING AS A MODELLER

There is nothing so essential to the development of word-power as daily practise in writing. Frequent use of the pen in original composition, or in copying the words of a standard author, is one of the most practical means of developing vocabulary, diction, and style.

Cicero, advising his students to write as much as possible, said: "Writing is said to be the best and most excellent modeller and teacher of oratory; and not without reason; for if what is

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meditated and considered easily surpasses sudden and extemporary speech, a constant and diligent habit of writing will surely be of more effect than meditation and consideration itself; since all the arguments relating to the subjects on which we write, whether they are suggested by art, or by a certain power of genius and understanding, will present themselves, and occur to us, while we examine and contemplate it in the full light of our intellect; and all the thoughts and words, which are the most expressive of their kind, must of necessity come under and submit to the keenness of our judgment while writing; and a fair arrangement and collocation of the words is effected by writing, in a certain rhythm and measure, not poetical, but oratorical. Such are the qualities that bring applause and admiration to good orators;

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nor will any man ever attain them, unless after long and great practise in writing, however resolutely he may have exercised himself in extemporary speeches; and he who comes to speak after practise in writing brings this advantage with him, that, tho he speak at the call of the moment, yet what he says will bear a resemblance to something written; and if ever, when he comes to speak, he brings anything with him in writing, the rest of his speech, when he departs from what is written, will flow on in similar strain."

Reading aloud and writing are the two great means for cultivating fluency and felicity of expression. Moreover, they are the easiest and most direct ways of developing literary taste and enriching the mind.

A useful exercise for developing word-power is to make lists of words

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relating to particular ideas, and occasionally to read such lists aloud until they have been deeply imprest upon the mind. The following will be of suggestive value:

Words of approbation.

Approve, value, esteem, prize, appreciate, honor, admire, sanction, countenance, indorse, recommend, commend, praise, laud, compliment, cheer, applaud, eulogize, extol, glorify, exalt.

Words of cheerfulness.

Gayety, geniality, liveliness, alacrity, vivacity, animation, joviality, jollity, jocularity, merriment, hilarity, exhilaration, laughter, merrymaking, rejoicing, pleasantry, humor, jocundity, mirth, levity.

Words of authority.

Ruling, regnant, dominant, paramount, supreme, predominant, preponderant,

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influential, imperious, authoritative, executive, administrative, peremptory, overruling, arbitrary, absolute, sovereign, regal, monarchical, kingly, imperial, oligarchic, dynastic.

Words of diffuseness.

Profuse, wordy, verbose, copious, exuberant, pleonastic, lengthy, long-winded, protracted, prolix, maundering, circumlocutory, roundabout, periphrastic, digressive, loose, excursive, rambling, frothy, flatulent, episodic.

Words of intelligibility.

Lucid, perspicuous, luminous, transparent, clear, plain, distinct, explicit, definite, precise, graphic, expressive, unequivocal, manifest, obvious, indubitable, palpable, self-evident, undisguised, evident, unmistakable.

Words of assent.

Acquiesce, agree, yield, accept, accede,

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accord, concur, consent, coincide, acknowledge, admit, own, allow, avow, concede, grant.

Words of reward.

Recompense, remuneration, indemnity, compensation, reparation, redress, reckoning, acknowledgment, requital, amends, atonement, consideration, return, perquisite, allowance, salary, stipend, wage, payment, emolument, tribute, premium, fee, honorarium.

Words of contentiousness.

Combative, bellicose, warlike, quarrelsome, pugnacious, pugilistic, gladiatorial, querulous, captious, disputatious, cantankerous, vindictive, resentful, competitive.

Words of perseverance.

Constant, stedfast, undeviating, unwavering, unfaltering, unswerving, unflinching, unflagging unremitting, plodding,

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industrious, strenuous, pertinacious, persistent, staunch, unchangeable, unconquerable, indomitable, unwearied, indefatigable, untiring.

Words of velocity.

Fast, speedy, swift, rapid, quick, fleet, nimble, agile, expeditious, flying, galloping, light-footed, eagle-winged, electric, telegraphic.

Words of greatness.

Vast, immense, enormous, extreme, inordinate, excessive, extravagant, monstrous, towering, stupendous, prodigious, astonishing, incredible, marvelous, indescribable, inexpressible, august, grand, sublime, majestic.

Words of caprice.

Erratic, eccentric, fitful, whimsical, inconsistent, fanciful, fantastic, crochety, freakish, wanton, wayward, contrary, unconformable, fickle, irresolute, vacillating, unsteady, volatile, fidgety.

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HOW TO DEVELOP IT

USE SIMPLE WORDS

It would be well if every public speaker would always bear in mind that "He that uses many words for explaining any subject doth like the cuttle fish, hide himself for the most part in his own ink." The ideal speaker should acquire an adequate stock of short, simple, Saxon words, to insure the ability to clothe his thoughts in precise language.

The use of a long word where a short word will do as well is a waste of time and a distinct loss of power. In many instances a short word, as compared with a long one of similar meaning, gives added directness and forcefulness to a speaker's style.

Again, we are assured that when a speaker is master of his subject, and feels it deeply, he will use short, plain words which all his hearers will readily

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understand. A supreme example of the use of words of one syllable is to be found in the English Bible.

As one has pertinently said:

"Think not that strength lies in the big, round word,
Or that the brief and plain must needs be weak.
To whom can this be true who once has heard
The cry for help, the tongue that all men speak
When want or woe or fear is in the throat,
So that each word gasped out is like a shriek
Pressed from the sore heart, or a strange, wild note
Sung by some fay or fiend? There is a strength
Which dies if stretched too far or spun too fine,
Which has more height than breadth, more depth than length;
Let but this force of thought and speech be mine,

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And he that will may take the sleek, fat phrase,
Which glows and burns not, tho it gleam and shine,—
Light, but no heat—a flash, but not a blaze!"

The mere acquisition of a large vocabulary is not assurance of possessing word-power, nor correct thoughts. "Multitudes of words are neither an argument of clear ideas in the writer, nor a proper means of conveying clear notions to the reader."

"The most effective speakers are not those who tell all they think or feel," says a keen critic, "but those who, by maintaining an austere conscientiousness of phrase, leave on their hearers the impression of reserved power. Great bastions of military strength must lie at rest in times of peace, that they may be able to execute their de-

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structive agencies in times of war; and so let it be with the superlatives of our tongue. Never call on the 'tenth legion,' or 'the old guard,' except on occasions corresponding to the dignity and weight of those tremendous forces. Say plain things in a plain way, and then, when you have occasion to send a sharp arrow at your enemy, you will not find your quiver empty of shafts which you wasted before they were wanted."

SYSTEMATICALLY STUDY SYNONYMS

The English language is abundantly supplied with synonyms. These are particularly useful in expressing changes in the progress of thought, and in giving accuracy and distinction to ideas of closely related meaning. A knowledge of synonyms enables a writer or speaker to choose the appropriate

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word, and to express his ideas with increased clearness and precision.

An exercise of great value, is to make a list of significant words, and then to write after each word, from memory, as many synonyms as you can call to mind. Then compare your list with that given in a book of synonyms, and you will readily see wherein you are short of words.

Example:

Improvident, imprudent, prodigal, wasteful, shiftless, careless, reckless.

Attractive, bewitching, alluring, inviting, charming, enticing, engaging, winning, captivating, fascinating.

Venture, hazard, luck, chance, speculation, stake, undertaking.

Brave, courageous, daring, bold, intrepid, dauntless, valiant, audacious, fearless.

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Mitigate, alleviate, soften, moderate, soothe, allay, relieve, abate, diminish.

Wise, sage, sagacious, sapient, judicious, rational, discreet, intelligent, prudent, skilful, expert.

Haughty, arrogant, lofty, proud, disdainful, imperious, dictatorial.

Simulate, feign, invent, forge, devise, fabricate, pretend, dissemble.

Flexible, pliant, lithe, pliable, supple, yielding.

Every intelligent and ambitious man should take pride in his native speech. Dr. Nicholas Murray Butler once said that he placed among the unmistakable evidences of an education, correctness and precision in the use of the mother-tongue. And President Eliot recognized, he said, one mental acquisition—an accurate and refined use of language—as an essential part of education.

Unquestionably one of the most im-

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portant elements in a good style in speaking or in writing is unconsciousness. The student must, through long and arduous practise, so familiarize himself with the fundamentals of English style that they will perform their part automatically.

"It is general culture," says Richard Grant White, "—above all, it is the constant submission of a teachable, apprehensive mind to the influence of minds of the highest class, in daily life and in books, that brings out upon language its daintiest bloom and its richest fruitage."

As William Matthews says, "The difference in the use of words by different writers is as great as that in the use of paints by great and poor artists; and there is as great a difference in the effect upon the understanding and the sensibilities of their readers."

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WORD-POWER

Word-power implies not only a knowledge of words, but force and dexterity and intelligence in using them.

The inexhaustible possibilities of the English language should be a constant inspiration to every earnest student, whether he intends to use it in writing or in public speaking. The right use of right words is a potent influence wherever men are to be convinced and persuaded by means of voice or pen.

In his charming poem, "The English Language," William Wetmore Story describes some of the beauties and possibilities of our language. The poem, of which the following is an abridgment, is a fine example of *onomatopœia:*

"Give me of every language, first my vigorous English,
Stored with imported wealth, rich in its natural mines—

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Grand in its rhythmical cadence, simple
for household employment—
Worthy the poet's song, fit for the
speech of a man.

. . . . . .

Now clear, pure, hard, bright, and one
by one, like to hailstones,
Short words fall from his lips fast as
the first of a shower—
Now in twofold column, Spondee, Iamb,
and Trochee,
Unbroke, firm set, advance, retreat,
trampling along—
Now with a sprightlier springiness
bounding in triplicate syllables,
Dance the elastic Dactylics in musical
cadences on;
Now their voluminous coil, intertan-
gling like huge anacondas,
oll overwhelmingly onward the ses-
quipedalian words.

. . . . . .

Therefore it is that I praise thee, and
never can cease from rejoicing,
Thinking that good, stout English is
mine and my ancestors' tongue.

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Give me its varying music, the flow of its free modulation,
I will not covet the full roll of the glorious Greek,
Luscious and feeble Italian, Latin so formal and stately,
French with its nasal lisp, nor German inverted and harsh.
Not while our organ can speak with its many and wonderful voices—
Play on the soft lute of love, blow the loud trumpet of war,
Sing with the high sesquialtro, or drawing its full diapason,
Shake all the air with the grand storm of its pedals and stops."

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GOOD JUDGMENT IN SPEAKING

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GOOD JUDGMENT IN SPEAKING

In public speaking you have constant need for the exercise of good judgment. Your work is fundamentally serious, and your auditors expect you to talk sensibly, clearly, and interestingly.

Despite the most careful preparation, you may observe at the time of speaking, the desirability of certain changes or modifications in your preconceived plan. Here you should condense, there simplify, or you may with advantage omit some thoughts entirely.

The ability to make such changes promptly will largely depend upon your faculty of clear and discriminating judgment. Your regular mental habits

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will vitally influence your spontaneous thinking when you are addressing an audience.

A discriminating judgment enables you to see quickly the proper thing to do under given circumstances. It tells you when to speak and when to be silent, which ideas in your speech should be urged with emphasis, and which subordinated or suppressed.

To know how to speak, you must first know how to think. You can rapidly develop your mental powers by selecting an interesting question, and then carefully considering all the available arguments for or against it. Pursue it to a satisfactory conclusion.

Then proceed to the consideration of other and more difficult questions, taking only one at a time, and completing it satisfactorily before going on to the next.

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GAINING A PRACTICAL UNDERSTANDING OF LOGIC

Logical skill is essential to your greatest success in public speaking. It is not necessary that you should have a knowledge of the intricacies of logic, but a practical understanding of the syllogism and the general rules laid down for correct reasoning will be of practical value to you.

THE SYLLOGISM. Briefly, a syllogism is composed of three propositions or statements, the first and second of which are called the premises, and the third the conclusion. If you deny the first or the second proposition, the premises fail. Grant both, and the third, or conclusion, is valid.

Example:

1. We should study anything that makes us more efficient.

2. Public speaking makes us more efficient.

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3. Therefore we should study public speaking.

Logic is the science of correct reasoning from given premises, thus:

"If x is y, and y is z, then x is z whether we know the meaning of x and z or not. We recognize the reasoned truth of 'x is z,' and that x, y, and z may mean anything whatever, without affecting the validity of the conclusion."

A proposition or question must be clearly formulated in your mind before you can possibly examine it intelligently. Subjects do not usually present themselves in syllogistic form. The best way in such cases is to translate them into logical form, so that you can consider them more conveniently.

You can develop soundness of judgment by studying various forms of argument and refutation as used by suc-

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cessful public speakers and debaters. These approved methods of discovering and presenting truth can be applied to the study of any subject in which you are interested.

The Sorites. This is an abridged form of stating a series of syllogisms in propositions, the predicate of each one of which except the next to the last forms the subject of each one that follows, and the last, or conclusion, unites the subject of the first proposition with the predicate of the last preceding proposition.

In other words, the sorites is a chain of syllogisms, with the intermediates omitted, thus:

A is B
B is C
C is D
D is E

∴ A is E

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or:

Caius is a man,
All men are finite beings,
All finite beings are sentient,
All sentient beings seek happiness,
Therefore Caius seeks happiness.

or:

He who will not work will have no money,
He who has no money will have no food,
He who has no food will starve,
He who starves will die,
Therefore he who will not work will die.

THE DILEMMA. When an adversary, in disputation, is confronted by two or more alternatives, each of which is fallacious, he is said to be "on the horns of a dilemma."

Thus:

He who says he is a liar, when he

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says it either does or does not tell the truth;

If he tells the truth, he is a liar;

If he does not tell the truth, he is a liar,

Therefore, in either case, he is a liar.

The dilemma and its rebuttal are well illustrated in the old story of Protagoras, the Sophist. He is said to have engaged with his pupil, Euathlus, that half the fee should be paid down at once, and the other half remain due till Euathlus should win his first case. Euathlus deferred his appearance as advocate, till Protagoras became impatient and brought him into court. The Sophist then said to his pupil: "Most foolish young man, whatever be the decision, you must pay your money; if the judges decide in my favor, I gain my fee by the decision of the court; if in yours, by our bargain."

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This dilemma Euathlus rebutted by saying: "Most sapient master, whatever be the decision, you must lose your fee; if the judges decide in my favor, you lose it by the decision of the court; if in yours, by our bargain, for I shall not have gained my cause."

HOW TO EMPLOY VARIOUS KINDS OF ARGUMENT

THE ARGUMENT FROM CAUSE TO EFFECT. This is based upon the belief that adequate causes will produce certain effects, and therefore from known circumstances correct predictions can be made of what will come to pass.

Example: "The fruit has been killed by the frost; fruit will be scarce; prices of fruit will be high."

Webster used this method of proof in the White Murder Case, thus:

"Joseph Knapp had a motive to desire the death of Mr. White, and that

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motive has been shown. He was connected by marriage with the family of Mr. White. His wife was the daughter of Mrs. Beckford, who was the only child of a sister of the deceased. The deceased was more than eighty years old, and had no children. His only heirs were nephews and nieces. He was supposed to be possest of a very large fortune, which would have descended, by law, to his several nephews and nieces in equal shares; or, if there was a will, then according to the will. But as he had two branches of heirs, the children of his brother, Henry White, and of Mrs. Beckford, each of these branches, according to the common idea, would have shared one-half of his property.

"This popular idea is not legally correct. But it is common and very probably was entertained by the parties.

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According to this idea, Mrs. Beckford, on Mr. White's death without a will, would have been entitled to one-half of his ample fortune; and Joseph Knapp had married one of her three children."

The danger in deductive argument is that of overlooking or ignoring some of the causes which operate. There must be great care not to accept or include anything which does not apply. Another danger is that of confusing the accidental with the essential. This, too, should be rigidly guarded against.

This form of argument should be subject to the severest tests. Were the causes sufficient in themselves to produce the alleged effect? Did something else operate to influence the effect? Has every possibility been properly included and considered?

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THE ARGUMENT FROM EFFECT TO CAUSE. Something having taken place, we attempt to trace the steps by which it came about. Here, again, there must be care as to the adequacy of the alleged cause to produce the known effect.

Example: "The effects of this law are detrimental to the public good, therefore the law is not good, since a tree is known by its fruits."

The danger in this form of argument is that of choosing "premises which are fanciful, obscure, incapable of proof, questionable, or untrue, especially if the conclusion expresses some cherished conviction or some position which it is in the interest of ourselves, our class, or our party to accept and disseminate."

ARGUMENT FROM EXAMPLE. In this form of argument the speaker cites an actual instance of something done by

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some one worthy of confidence. He shows that the act proposed has been done before with good results, and that the same good results will necessarily follow if the act is repeated.

The chief danger in the argument from example is that some hidden element in the facts may be overlooked or ignored. Generalizing too freely is detrimental to truth-finding.

Example: "Wicked men must be unhappy, because Herod, the slayer of John the Baptist, was devoured before his death by worms; Tiberius screamed with remorse in the caverns of Capreus; Nero sank into the horrors of insanity from the visions of vengeance which haunted him."

Reduction to the Absurd. To reduce an argument to absurdity is to show that it is contrary to fact or that the consequences would be impossible. A

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good example is that of Burke in his speech on Conciliation with the American Colonies, *thus:*

"To impoverish the colonies in general, and in particular to arrest the noble course of their marine enterprises, would be a more easy task. I freely confess it. We have shown a disposition to a system of this kind. . . . But when I consider that we have colonies for no purpose but to be serviceable to us, it seems to my poor understanding a little preposterous to make them unserviceable in order to keep them obedient."

Argument Ad Hominem. This argument takes various forms. A speaker throws discredit on an opponent personally, and thereby seeks to obscure the subject itself. He charges him with inconsistency or contradictoriness. The appeal is not to the judgment of the

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auditors, but to their passions and interest.

Example: "That measure, or that argument, or that proposal, does not come well from you, who once proposed such a measure, or exprest such an opinion, or advanced such an argument, or did such and such acts."

Begging the Question. This is merely offering as proof the thing to be proved, often disguised in other words. Thus, "Hypocrisy is wrong, because it is deceitful," "Opium produces sleep because it possesses a soporific quality."

Or:

If the sun is stationary, the earth turns on its axis;

The sun is stationary;

Therefore the earth turns on its axis;

If the earth turns on its axis, the sun is stationary;

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The earth turns on its axis,

Therefore the sun is stationary.

The thing to be proved must be distinct from that which proves it. Therefore, when an opponent begs the question, challenge him to prove his premises, and if he does so it will cause him to argue in a circle.

Aristotle gives five forms of this fallacy:

1. When we assume the thing that we have to prove.

2. When we assume a universal proposition which already includes the particular form of conclusion that we pretend to establish.

3. When we assume a particular form of the universal conclusion that we pretend to draw from it.

4. By assuming piece by piece the conclusion that we have to prove.

5. By assuming a proposition that

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implicates of necessity the proposition to be proved.

Analogy. Here the speaker indicates the essential or important points of resemblance between two phenomena, and applies a further inference to both. Thus, if the earth resembles Mars in the fact that both have light, heat, water and atmosphere, then Mars probably resembles the earth in one more quality, namely, the presence of life.

The rule for examining analogy is to strike a balance between the known points of resemblance and the known points of difference. Then the weight of argument is to be regarded as inclining toward the one which preponderates.

An example of false analogy is that of the supposed likeness between the decay of vegetables and of living crea-

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tures, pointing to the destruction of both. The analogy is not valid, because vegetables have not the power of perception and action, which is the important point of the analogy.

The principal thing to determine in analogy is whether the number of resemblances between things compared are sufficient to warrant the conclusion urged by the analogy. But analogy at best is inference rather than proof, and should be suggestive rather than assertive. If the ascertained resemblances are many and the ascertained differences are few, the analogy is likely to carry great weight.

Example. The parables of the Bible furnish good material for study in analogy, thus:

"A sower went forth to sow. And when he sowed, some seed fell by the wayside, and the fowls came and de-

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voured them. Some fell upon stony places, where they had not much earth; and forthwith they sprang up because they had no deepness of earth; and when the sun was up they were scorched; and because they had no root they withered away. And some fell among thorns; and the thorns sprang up and choked them. But others fell into good ground and brought forth fruit, some an hundredfold, some sixty-fold, and some thirtyfold.

"Hear ye, therefore, the parable of the sower. When any one heareth the word of the Kingdom and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart. This is he which receiveth seed by the wayside. But he that receiveth the word into stony places, the same is he that heareth the word and anon with joy receiveth it; yet

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hath he not root in himself, but dureth for a while. He also that receiveth seed among the thorns is he that heareth the word, and the care of this world and the deceitfulness of riches choke the word, and he becometh unfruitful. But he that receiveth seed into the good ground is he that heareth the word and understandeth it, which also beareth fruit and bringeth forth some an hundredfold, some sixty, and some thirty."

IGNORATIO ELENCHI. This refers to an irrelevant argument. The disputant does not confine himself to the question under discussion. It is a form of fallacy common to speakers who under stress of feeling wander from their subject.

An example is where instead of proving that a man has committed an atrocious fraud, you prove that the fraud

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he is accused of is atrocious; or instead of proving that the poor ought to be relieved in this way rather than in that, you prove that the poor ought to be relieved.

The remedy here is to state the case clearly, so as to distinguish it from what may be mistaken for it. Thus you may say:

"The first use I shall make of the privilege accorded to me will be to set you right as to the precise question under consideration, for I perceive that some of you labor under a misapprehension on this point, and I am anxious that the position I occupy in the matter should be distinctly understood."

FAULTS WHICH PREVENT LOGICAL THINKING

The two greatest enemies to correct thinking are prejudice and fallacy. It is well to recognize that these two evils

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are more widespread and insidious than is generally supposed. It is a common thing to attribute opinions or judgments to common sense, when they are really due to loose and inadequate thinking.

In considering any subject of importance, it is necessary to the formation of sound judgment to examine it from the various standpoints of different people. Such a comprehensive view naturally results in securing an increased number of helpful ideas. Each time you carefully consider a new viewpoint you add new ideas to your subject.

The study of logic is to be highly recommended not only for mental discipline, but also as a labor-saving device. There are three special books which I can recommend to you as interesting and instructive for your study along these lines:

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"Tact in Court," by J. W. Donovan.

"Lessons in Logic," by W. S. Jevons.

"The Story of the Mind," by J. M. Baldwin.

There is no such thing as a set of infallible rules for avoiding all error in reasoning. But there are valuable suggestions which if intelligently followed will safeguard you from many of the pitfalls of error, and tend to shorten your footsteps to an apprehension of truth.

PRACTICAL SUGGESTIONS FOR DEVELOPING SOUND JUDGMENT

1. *Your examination of a subject should be impartial.* Your object should be to secure the truth whether or not it is in harmony with your preconceived ideas, personal interests, or desires. Be ready to part with your most cherished opinions if they do not accord with the facts. This demands broad-

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mindedness, but is the only way to the truth.

2. *Cultivate a judicial frame of mind.* Calmness of temperament and willingness to accept the truth are prerequisites to the formation of sound judgments. Realize the danger of hasty presumption, insufficient proof, and deep-rooted prejudice. Weigh all sides judiciously and fearlessly.

3. *Do not accept important statements upon mere hearsay.* Form the habit of careful and deliberate investigation and reflection upon any matter of importance. Do not take alleged truths second-hand, but cultivate the habit of thinking and judging for yourself. A proper degree of independence in your study of a subject is essential to the best results.

4. *Do not give your assent to a proposition or belief too readily.* Take

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all the time necessary in which properly and thoroughly to consider a subject. Avoid the common tendency to acquiesce rather than take the trouble to solve a problem for yourself.

5. *Deliberately furnish your mind with a stock of well-authenticated facts.* This will give a stable foundation upon which to build up a structure of ideas upon any special subject in which you are interested. Moreover, a well-furnished mind will give you a degree of self-confidence which will serve you to advantage in actual public speaking.

6. *Study a subject in detail.* Do not be satisfied with a superficial or partial knowledge of a subject, but patiently examine it in the smallest detail. As far as possible make yourself master of it. Pursue a subject to a satisfactory conclusion, so that you can say, "I can

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now speak authoritatively on this matter, because I have the facts.

7. *Do not let your personal feelings unduly affect your opinions or beliefs.* This form of prejudice is a subtle enemy to truth. Both in the consideration and presentation of a subject put any undue personal feeling to one side, so that your mind may be unhampered and unbiased.

8. *Study a subject methodically.* Have a definite plan of considering its various phases in logical order. The chief characteristic of a superior mind is that it arranges its thoughts in regular sequence, classifies its material for convenient use, and through patient practise learns to carry without difficulty a long chain of reasons or arguments.

9. *Be deliberate in your examination of a subject.* Proceed slowly enough to

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make the ground good as you go. Assimilation, not accumulation, is the important thing. Resolve a complex subject into its simple elements and consider each one separately and slowly. Quietness, poise, and deliberateness are essential to the proper study of any subject.

10. *Occasionally test the clearness of your thoughts and judgments by expressing them aloud.* Observe for yourself how a thought that is clearly conceived in your mind finds ready expression in words, while an obscure thought is correspondingly obscure in expression.

In your work of developing sound judgment, resolutely guard yourself against prejudice. Fearlessly examine your present opinions upon subjects of importance, and correct them wherever they may be weak or erroneous. Of

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Gladstone it was said, "His mind was singularly receptive, and his whole life was spent in unlearning the prejudices in which he was educated."

In forming a judgment upon any matter, always bear in mind the possibility of omitting some fact that is overlooked or unrecognized by you, as well as the danger of subtle prejudice arising from your temperament, education, self-interest, or environment.

Extract for Study, with Lesson Talk

HOW TO STUDY THESE MODELS

You will find it of suggestive value to study the extracts furnished here, the first three of which are introductions and the last three conclusions of speeches.

Read the examples in regular order, and note the personal methods of each of the speakers.

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The first extract is a fine example of simple and sincere statement, combined with deep feeling. It will repay careful analysis and study.

The second extract is a good illustration of forensic introduction. It is plain and direct, in thought and language, and of such character as would be likely to win a favorable hearing.

The third extract is one of unusual eloquence for an introduction. The reference to the sea and the storm is both felicitous and impressive. Read this passage aloud with appropriate feeling.

The fourth extract should be studied particularly for the use of rhetorical repetition in the phrase, "it will be answered." This is a figure of speech which you can use to great advantage in your own public speaking.

The fifth extract is a well-rounded

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conclusion. Note the elevated English style. Read the passage aloud with gradually increasing intensity of voice.

The sixth extract is a good example of restrained but effective conclusion. As you read it aloud, the rate of delivery should be deliberate, and gradually slower as you approach the end.

Practise these various extracts for a few minutes daily. This exercise will give you many useful ideas in the preparation and delivery of your own speeches. It is well to bear in mind that both the introduction and conclusion of a speech usually require a very deliberate style.

In your daily practise of speech models, always picture an audience before you, so that you will have the benefit of such mental experience. Open your mouth well, and speak to an imaginary person in the distance.

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EXTRACTS FOR STUDY

INTRODUCTIONS AND CONCLUSIONS

Example of Simple, Sincere Statement

1. My friends, no one, not in my situation, can appreciate my feeling of sadness at this parting. To this place and the kindness of this people I owe everything. Here I have lived a quarter of a century and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. (Farewell Words in Springfield: Abraham Lincoln.)

Example of Forensic Introduction

2. Gentlemen of the Jury,—Mr. Stockdale, who is brought as a criminal

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before you for the publication of this book, has, by employing me as his advocate, reposed what must appear to many an extraordinary degree of confidence; since, altho he well knows that I am personally connected in friendship with most of those whose conduct and opinions are principally arraigned by its author, he nevertheless commits to my hands his defense and justification. (In Behalf of John Stockdale: Thomas Erskine.)

Example of Effective Eloquence

3. I have witnessed the extraordinary scenes of this Convention with deep solicitude. Nothing touches my heart more quickly than a tribute of honor to a great and noble character; but as I sat in my seat and witnessed this demonstration, this assemblage seemed to me a human ocean in temp-

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est. I have seen the sea lashed into fury and tossed into spray, and its grandeur moves the soul of the dullest man; but I remember that it is not the billows, but the calm level of the sea, from which all heights and depths are measured. When the storm has passed and the hour of calm settles on the ocean, when the sunlight bathes its peaceful surface, then the astronomer and surveyor take the level from which they measure all terrestrial heights and depths. (Nominating Sherman for President: James A. Garfield.)

Example of Strong Rhetorical Effect

4. The question will be answered again hereafter. It will be answered soberly and deliberately and quietly as the American people are wont to answer great questions of duty. It will be answered, not in any turbulent as-

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sembly, amid shouting and clapping of hands and stamping of feet, where men do their thinking with their heels and not with their brains. It will be answered in the churches and in the schools and in the colleges; and it will be answered in fifteen million American homes; and it will be answered as it has always been answered. It will be answered right. (Subjugation of the Philippines: George F. Hoar.)

Example of a Well-Rounded Conclusion

5. Finally, let us recall the memories of the great men and the great deeds of the past, commemorated some of them in the monuments which we see around us on these walls, not forgetting the dying message of the younger Pitt —his last public utterance, made at the table of your predecessor, my Lord Mayor, in this very hall, "England has

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saved herself by her exertions and will, as I trust, save Europe by her example." The England of those days gave a noble answer to his appeal and did not sheathe the sword until after nearly twenty years of fighting the freedom of Europe was secured. Let us go and do likewise. (A Call to Arms: H. H. Asquith.)

Example of Restrained Conclusion

6. I think you have the power more than any other body of men to promote or to avert the horrors of war. I am quite sure that my humble advice is not needed by men who know their business so much better than I can know it, but they may sometimes, in the hurry of journalism—because it is a hurried profession—forget the great principles which must be inherent in the journalist. As they write, they

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may on impulse of the moment, in defense against the aggressive journalism from abroad, forget their obligation to their own country. And I would ask them in these last few words, when any such issue may occur, and God knows the atmosphere is electrical enough at this moment, not to say a word that may unnecessarily, or except in defense, bring about to their fellow countrymen the innumerable catastrophes of war. (The Power of the Press: Earl of Rosebery.)

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HOW TO FIX A SPEECH IN YOUR MIND

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HOW TO FIX A SPEECH IN YOUR MIND

CONSTRUCTING YOUR SPEECH

When you thoroughly prepare a speech, it will practically memorize itself. The thoughts and language will impress themselves unconsciously upon your mind, so that there will probably be little specific memorizing to do.

A proper method in writing your speech will greatly aid your memory and simplify the work of delivery. Moreover, such a method will enable the audience to follow more clearly your presentation of the subject.

EXAMPLES SHOWING IMPORTANCE OF ARRANGEMENT

There is a story which illustrates the detrimental effect of lack of method or

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clear arrangement of ideas. A memory expert, having avowed that he could repeat anything after once hearing it, was given a short composition written on a piece of paper, but the total absence of relationship between the ideas caused him to fail. These were the words:

"So she went into the garden to cut a cabbage-leaf, to make an apple-pie: and at the same time a great she-bear, coming up the street, pops its head into the shop. 'What? No soap?' So he died, and she very imprudently married the barber, and there were present the Picninnies, and the Joblillies, and the Garcelies, and the grand Panjandrum himself, with the little round button at top; and they all fell to playing the game of catch as catch can, till the gunpowder ran out at the heels of their boots."

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FIXING A SPEECH IN YOUR MIND

Now close the book, and see how much of the foregoing passage you can repeat from memory!

Then read the following example, where method is used in supreme form, and note the different impression made upon your mind:

"The circumstances now clearly before us spread out the whole scene before us. Deep sleep had fallen on the destined victim and on all beneath his roof. A healthful old man to whom sleep was sweet, the first sound slumbers of the night held him in their soft but strong embrace. The assassin enters, through the window already prepared, into an unoccupied apartment. With noiseless foot he paces the lonely hall half lighted by the moon. He winds up the ascent of the stairs and reaches the door of the chamber. He enters and beholds his victim be-

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fore him. The face of the innocent sleeper is turned from the murderer, and the beams of the moon, resting on the gray locks of the aged temples, show him where to strike. The fatal blow is given. Without a struggle or a motion the victim passes from the repose of sleep to the repose of death. The murderer retreats, retraces his steps to the window, passes out through it as he came in, and escapes."

Close the book again and see how much of the foregoing passage you can repeat from memory. This will demonstrate to you the great practical value of arranging the ideas of a speech in logical and methodical order.

DISADVANTAGES OF READING FROM MANUSCRIPT

A modern audience will be prejudiced against you if you use a manuscript in your speaking. This form of address

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is appropriate to certain occasions when a message of national importance is to be delivered, or a complicated statement is to be made where precision and accuracy are of vital consequence. But for most occasions it is more effective to speak without manuscript.

It is so seldom that a speaker does justice to himself or to his subject when he depends directly upon a manuscript that audiences have come to regard this form of address with dislike and suspicion. They have an impression, however erroneous, that the speaker has not taken sufficient time in which to prepare himself and that he is not master of his subject.

This feeling on the part of an audience seriously militates against a speaker, who must have unusual skill in the use of his manuscript in order to convince and persuade his hearers.

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Meanwhile they are mentally disappointed, since they have come to hear a speech and now presumably must submit to a mere reading or declamation.

A great disadvantage in speaking from a manuscript is that it is likely to fetter you to your written composition. It tends to limit your freedom of voice, expression, gesture, action, and manner. It frequently causes self-consciousness.

Moreover, unless you are particularly well-trained in the art of reading from a manuscript, so that you can easily gather a considerable group of words at a glance, you will lose the magnetic influence which comes from eye-to-eye communication with your audience.

One of the greatest losses in reading from a manuscript is the inability to observe the immediate effect of your

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speech upon the auditors. When you can look into their eyes and see something of the impression you are making upon them, it serves to stimulate your best powers into action.

ADVANTAGES OF USING NOTES

The principal advantage in the use of a manuscript is that it tends to give the timid and inexperienced public speaker a certain degree of self-confidence. He is not unduly anxious about his words or subject-matter, and relieved of these considerations he can give some attention to his delivery.

Another advantage of the use of a manuscript is that it prevents discursiveness and irrelevancy. The presumption is that such a speaker will adhere strictly to his written composition, and not be tempted to wander into by-paths of explanation or illustration.

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Some speakers find it advantageous to use a small piece of paper bearing headings of their principal ideas. This is useful to the man who has difficulty in carrying in mind the order of his thoughts. When such an aid is employed, the paper should comprise only what is absolutely necessary and in concise phrases that can be comprehended by a quick glance of the speaker.

OBJECTIONS TO MEMORIZING YOUR SPEECH

The plan of committing an entire speech to memory, and of delivering it precisely as memorized, has many dangers and objections. It imposes a heavy task upon a speaker to memorize a speech of considerable length. The fear of possible failure is likely to haunt him at the time of speaking. If a word or phrase should evade his

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memory, it may "throw him off the track," and force him to end his speech in humiliation.

A great objection to memoriter speaking is that it is difficult for the speaker to disguise his method from the audience. They may admire it as "a memory feat," but their prejudice against it will deprive it of much of its power to persuade.

When you deliver a speech from memory you are obliged to concentrate all your attention upon the work of recalling words, so that you lose the opportunity of exercising other valuable powers of the mind. You speak from your memory, not from your personality, and suffer a distinct loss in the total impression you make upon others.

There is always the danger, too, that a memoriter speech will be formal, dull,

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mechanical, and conventional. Despite all your care, there is a difference between a composition recited from memory and an extempore speech. In one you are inclined to adhere strictly to recognized rules; in the other you are permitted much of the scope and freedom of conversation.

To sum up the principal objections to memoriter speaking: It makes a task instead of a pleasure of public speaking; it directs too much attention to words; it leads the speaker to declaim rather than to speak naturally; it impairs the free play of the emotions; it deprives the speaker of special ideas and opportunities that may be suggested by the occasion.

The habit of committing a speech wholly to memory weakens the power of "thinking on your feet." If it de-

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velops your memory to an abnormal degree, it may be at the expense of reason, imagination, and judgment.

You will find it desirable sometimes to memorize a significant statement or passage here and there in your speech. This may be necessary where extreme accuracy is imperative. You may find it helpful, too, to memorize the introductory and closing paragraphs of your speech. But if you do this, take great care to express the memorized parts as naturally and freely as the other parts of your speech.

THE POWER OF EXTEMPORANEOUS SPEECH

Since the extempore style is most in public favor to-day, make an earnest effort to fit yourself for this kind of speaking. You can have the clearness, precision, and orderliness of the written style, and combine them with the

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ease, power, freshness, and flexibility of the spoken style.

Public speaking has its natural basis in conversation. In daily intercourse with others you give expression to your thoughts in the order that they occur spontaneously to your mind. Your public speaking should closely approximate this style.

In extempore speaking you enjoy advantages which otherwise would be denied to you. Your mind, presumably filled with the subject, has the free and full exercise of all its powers. Your speaking is, therefore, marked by reality and earnestness.

Extempore speech gives a peculiar power arising from reliance on yourself. In a sense you are like the swimmer who plunges into the exhilarating depths, with full assurance that he knows how to comport himself. The

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responsibility for results rests upon you alone, and so you put forth your best efforts to achieve the purpose in view.

HOW TO IMPRESS ON YOUR MIND THE SUBSTANCE OF A SPEECH

You should commit the plan of your speech to memory. Having this clearly in your mind enables you to pass smoothly and regularly from one phase of your subject to the next. It also imparts a considerable degree of self-confidence, because you know precisely the way you will proceed from one point to another.

After you have deeply imprest upon your mind the substance of your speech, stand up and express it aloud, choosing entirely different phraseology from that of your composition. Do this several times, at daily intervals, each time trying to clothe the same ideas in different language.

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An excellent way to impress the ideas of a speech upon your mind is to review them mentally as you walk in the open air. If possible, select a quiet street for this purpose, or better still a country road. The exercise and effort of mentally reviewing your ideas will strengthen your grasp of a subject.

You will find it of practical benefit to rehearse your speech before a member of your family or a personal friend. They may be able to offer you some helpful criticism, but in any event this practise will do much to increase your self-confidence when subsequently you deliver your speech before a regular audience.

Sometimes it is desirable for you not to think of your speech as a formal effort, but merely as a personal talk to a few friends. If the purpose in

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your mind is to talk to them in the simple, sincere, and easy manner of ordinary conversation, you will be likely to look forward to the undertaking with pleasure rather than with apprehension.

BREVITY OF FIRST IMPORTANCE

The tendency of the best public speaking to-day is toward brevity and concreteness. There is a growing aversion to protracted speech-making, regardless of the speaker or the subject. The mental attitude of an intelligent audience toward a speaker may be exprest thus:

"If you have anything of interest or importance to say to us, we shall gladly listen to you. But we want you to be brief, tell us only what is necessary, keep strictly to essentials, and sit down promptly."

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Do not be misled into thinking, however, that a concise speech requires less thoroughness in preparation than a long one. As a matter of fact, such a speech requires even greater thought and discrimination. This was illustrated in the case of a distinguished politician, who upon being invited by a committee to make a speech at a forthcoming meeting, asked how long he would be expected to speak. "For," said he, "if you want me to make a concise speech of fifteen minutes, I shall need at least a month in which to prepare it, but if there is no limit as to its length I am ready at any time."

USE GOOD TASTE

There is nothing in which good taste plays a more important part than in your work of public speaking. It manifests itself not only in your making an

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appropriate choice of subject, but also in your subsequent preparation and delivery of the speech.

Good taste will safeguard you against the use of anything in your speech that would be considered impolitic, objectionable, or offensive. Good taste will cause you to be discriminating, considerate, and courteous in your method and manner of speaking. Good taste will manifest itself in refinement of utterance and a scrupulous respect for the rights of others.

THE NECESSITY OF CAREFUL PREPARATION

It is true that you can not be eloquent upon a subject you do not understand. The success of your speech will depend not only upon the specific material you use, but also upon what you have in reserve and leave unexprest. A modern audience is usually quick to

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know whether you are speaking from a large fund of knowledge and wide experience, or giving utterance only to a few ideas gathered together for your immediate purpose.

Great speakers like Webster, Lincoln, and Gladstone, gave the impression at times of speaking extempore or impromptu, seemingly without any preparation, but it is well to bear in mind that their power and facility were the result of many years of profound thought and study.

Some of the world's most eminent orators, in order to increase their facility and felicity of language, made a practise of reading from one of the great classics for an evening or two preceding the occasion on which they were to speak. Lord Brougham composed the peroration of one of his great speeches after reading and repeating

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speeches of Demosthenes for several weeks. This is a valuable suggestion for you.

As a student of public speaking avoid extremes. Do not allow yourself too little time in which to prepare a speech, and to fix it securely in your mind. On the other hand, be equally careful not to work at your speech so long or continuously as to make it stale and lifeless.

During the necessary work of preparing a speech, change occasionally to some other subject, and you will later return to your speech refreshed and stimulated with new ideas. You must be in good physical condition to do justice to a speech, both in its preparation and delivery. You may think I am unduly urging the importance of thoroughness in the preparation and mastering of your speech, but my views

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are fully confirmed by all the great orators of the past.

Canning had a profound belief in the value of premeditation, and was most fastidious in his choice and arrangement of words. Burke read widely, studied deeply, and prepared thoroughly. Sheridan took infinite pains in composing the matter for his speeches, committing important parts to memory. Fox was unremitting in his pursuit of facts, so that when he spoke, his ideas, principles, and analogies were wrought together like the strands of a cable.

Closely examine the personal history of these and other great orators, and you will realize the high estimate they placed upon the value of painstaking preparation of a speech. You will do well to emulate the example of these illustrious men.

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SIMPLICITY AND NATURALNESS

Lincoln once told how he acquired the art of "putting things," so that all his hearers understood what he said. "When I was a child," he explained, "I used to get irritated when any one talked to me in a way I could not understand. That always disturbed my temper, and has ever since."

And, therefore, Lincoln "hunted after the idea in a dark saying" until he had caught it, and was not satisfied until he had put it in plain language so that even a boy could understand it. This conscientious habit was one of the secrets of his subsequent power.

It is not advisable to aim directly at originality. To say to yourself, "Now I intend to be original," is as fatal as to say, "Now I intend to be sincere." Originality and sincerity should come naturally, and not by conscious effort.

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Originality will take care of itself if you resolutely follow Emerson's advice: "Insist on yourself—never imitate. Your gift you can present every moment, with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half possession. The way to speak and write what shall not go out of fashion, is to speak and write sincerely."

When you have thoroughly prepared your speech, and taken pains to fix the substance and order of ideas clearly in your mind, rest from your labors. Give yourself up to some pleasurable pastime, or get relaxation and refreshment from one of your hobbies.

Finally, a little while before the hour at which you are to make your speech, review the general outline so as to bring it clearly before your mind,

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gather up all your best powers for actual use, and proceed to your undertaking with confidence born of work well done.

Speech for Study, with Lesson Talk

A MODEL SPEECH AND HOW TO STUDY IT

Study the accompanying speech as an example of easy, conversational, entertaining, and instructive after-dinner address. Note the felicitous beginning.

It was delivered by John William Griggs, ex-Governor of New Jersey, at the annual banquet of the Chamber of Commerce of the State of New York, November 17, 1896. It was punctuated by hearty laughter and loud applause.

The speaker here, you will notice, makes judicious and effective use of humorous stories. He tells them in the

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right place and in the right way. He does not tell too many, as some speakers are inclined to do.

You can profitably study this speech in detail, because it is an exceptionally good model of what a modern after-dinner speech should be.

It is intimate without being familiar, and direct without being abrupt. Interest is sustained by appropriate variety in thought and expression.

The patriotic fervor which characterizes the larger part of this speech is worthy of careful analysis. The unmistakable sincerity of the speaker would alone make this speech a success.

As you render it aloud, say it in the style in which you would talk to a friend in ordinary conversation. Aim at simplicity throughout. Keep in mind the definite purpose to entertain, ele-

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vate, and instruct your imaginary hearers.

This will serve as a good model for some of your own after-dinner speeches. It indicates how such a speech should begin, progress, and end. There is sufficient lightness, without triviality, to keep it from being ponderous.

SPEECH FOR STUDY

SOCIAL DISCONTENT

By John William Griggs

Mr. Chairman and Gentlemen:—I did not know this was Thanksgiving Day. I did not know that there were any discontents until I got over here tonight. When I arrive at this period on an occasion like this, and see you sitting in comfortable expectation, with your cigars lighted, and your intellects also lighted by the contact of such a

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flame as we have received from the disguished Postmaster-General (William L. Wilson), I always think that the composition of the boy on Sir Walter Raleigh is applicable. He wrote a composition, and it was like this: "Sir Walter Raleigh was a very great man; he took a voyage and discovered America, and then he took another voyage and discovered Virginia, and when he had discovered Virginia he discovered the potato; and when he had discovered the potato, he discovered tobacco. And when he had done so, he called his associates about him, and said: "My friends, be of good cheer, for we have this day lighted in England a flame which, by God's grace, shall never be quenched."

New Jersey greets to-night the Chamber of Commerce of the State of New York. We are your friends and your

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neighbors. We have furnished you a candidate in this election, who represents in the person of Garret A. Hobart the sympathies and the sentiments of such men as I see gathered here. We take much of our inspiration from New York; not all of it. We have some kinds of inspiration peculiar to ourselves, of which we are always glad to invite our New York friends to partake in moderation and properly diluted.

Our citizens mingle with yours in all the daily walks of life. We read the same newspapers. We dress as you do, only not so well; and we vote the same ticket, by a large majority. This similarity is not always apparent. The impressions of the traveller through New Jersey are generally of salt marsh and sand marsh banks and long monotonous stretches of landscape, and where the railroad pierces some shabby neigh-

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borhood, the weather-boards bear shining invitations to take various brands of liver pills, to chew "Virgin leaf," or to "give the baby Castoria"; but we have green meadows bright with shining brooks; we have high mountains and pleasant valleys, as well as marsh and sand dunes; and, instead of liver pills and Castoria, by a large majority, we are for the gold cure.

I can not let this opportunity pass without referring to the great work which this Chamber has wrought for the State and city whose name it bears and for the country at large. It is a long interval since these dinners were held at Fraunce's tavern, but during all that period, this institution has stood as the pilot, the guide, the director, and pioneer in all wise policies of commerce and trade and patriotism. You have bestowed not only wisdom and enlight-

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enment and courage on the world of commerce, but millions of dollars upon the unfortunate victims of fire and flood and fever. You have been the promoters of good fortune and the comforters of misfortune. I wish that the people of this land could understand how much true and loyal patriotism, how much disinterested devotion to the highest interests of the country are found among just such men as compose the Chamber of Commerce of the State of New York.

During your corporate life you have seen a great country grow into independence; you have seen it advance and extend along the lines of progress and prosperity until the seven wonders of the world, of which we learned in our youth, have been lost sight of and forgotten in the thousand greater wonders of the industrial age. You have seen

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education become the common provision of every State for every child of the Republic. You have seen intelligence increase; you have seen reason and reasonableness, the ability to take right views of things, become more universal among this people than among the people of any other land. You have seen the average of comfort and prosperity higher among all classes in this country than could be found at any other age of the world and any other land upon the surface of the earth.

And yet there are complainings, there are discontents, and there are dissatisfactions, and gloomy minds think they see, in these, evidences and signs that there is coming a social revolution, an overturning of our system of popular government, and the substitution for it of some plan whereby, by legal enactments, all the citizens of the Republic

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can be made comfortable and rich without regard to fortune or ability or frugality or merit.

In one sense discontent is a good thing. It is the opposite of self-satisfaction. It is a good thing to appreciate that we have not done our best, and then try to do it. It is a good thing to understand that we have not made the most of our opportunities. In this sense, discontent is the spur of ambition, the incentive to better work, the mountain of progress upon which, from height to height, civilization has climbed to where now with shining face she stands still pointing upward to heights unknown.

But there is another kind of discontent, born of ignorant and jealous envy, that seeks not to repair its mistakes nor to profit by its failures, not to build up, but to tear down. There is

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in many a sense of hopelessness over hopeless misfortune; and with these it is more to pity than to blame. But, withal, in these discontents there is a menace to the Republic. They afford the opportunity for the demagog and the cheap candidate for public office. Glory to the American people! They can not be fooled all the time, nor some of the time. They are too level-headed, too intelligent, too patriotic to be caught by appeals of the demagog and the social revolutionist, to the dictates and sentiments of envy, hatred and malice.

May I venture to suggest that there are some ways by which it is possible for us to minimize the danger we find in these discontents? The American people, as I have said, have not up to date been fooled. They are the nation's court; they deserve a better certificate of char-

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acter than a certain colored man who, when he was about to leave his master's employ because of the mysterious disappearance of certain small articles about the house, asked for a certificate of character to take to his next employer, and his employer said: "Well, 'Rastus, I can give you a good certificate for energy and ability, but I can not say much about your honesty." "Tell you what, boss," says 'Rastus, after a moment's reflection: "can't you put it in that I am just as honest as my instincts will let me be?"

The first remedy I would suggest, and it is one that is to be ever applied, is education. Reduce the percentage of illiteracy. Let the public schools teach not only reading and writing, but let public schools teach all the principles of American popular government. Let us go back to the days in which I was

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taught to write, when the copy-book bore a text taken from Poor Richard—"Industry and frugality lead to wealth," or "Who by the plow would thrive, himself must either hold or drive,"—there was not anything said in those days about legislating a boy into wealth or comfort or ease, especially at the expense of anybody else.

The next remedy I would speak of is to cast out the demagog. They are the fellows that are the curse of both and of all political parties. We have had them from the days of Julius Cæsar and Mark Antony down to date. These smooth, sleek, mellifluous-tongued fellows that always have the same blood-stained garment to hold up before the populace, and some forged will to read, whereby the people were to get great legacies which they never could collect, let us cast them out. Let us frown

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upon them in both parties, so that they never have a standing on any political platform. Why, it makes the blood of an honest, straightforward, intelligent American citizen boil to see the impudence, the hypocrisy, of men of this kind,—and they belong to both parties. I heard a story of one who used, when Long Branch was more popular than it is now, to go down there for a summer outing. One day he went out in the surf to bathe. He was strong and vigorous and bold, and he swam out beyond the breakers; he was heading strongly and fearlessly for the European shore. All at once, a shark, a man-eater, was coming the other way, and swam up squarely in front of him. They eyed each other for a moment, and then the shark blushed and swam out.

Then, let us have more mutual sym-

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pathy and confidence between all classes and conditions of men. The man who works for wages, day by day, is our equal in right and our equal at the ballot-box. Very often he has, generally he has, as high instincts, as loyal and true a heart, as his employer. There is no reason why his employer or the candidate for office or anybody else should make friends with him only about election-time. Be his friend all the year round. Show him that you sympathize with him as a fellow-citizen. This is not condescension. It is his right. It is not altruism. You understand what that is. The teacher told her class in Sunday-school: "Now, my children, you know an altruist is one who sacrifices his own interests to the interests of his fellows." "Oh, yes," says one boy, "I know; a fellow who makes his sacrifice hit."

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But let there be confidence between the men that earn wages and the men that pay wages. Let them meet together on a plane of political equality, and they will learn to respect the employer, and the employer, take my word for it, will learn to respect them.

And then, let us stop making citizens out of unworthy material. We welcome all those that come from over the sea, men of merit and worth and proper instincts, who want to build and work among us. We do not want those who only come here to tear down and destroy. We have had the gates wide open. They have been coming—all sorts and all conditions and all beliefs. Let us shut those gates, and open them hereafter only to men of merit with right instincts. The law of the land declares that no subject of any foreign government shall be naturalized unless

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he can prove to the satisfaction of the court that he has been well attached to the principles of the Constitution of the United States. How that provision has been mocked! Why, we have taken into citizenship with us thousands of men who not only were not attached to the principles of the Constitution of the United States, who not only did not know what those principles are, but who held principles diametrically opposed to it. Now, let us see that America suffers no longer from indigestion, from a surfeited feast of foreign anarchists and socialists and revolutionists; give us good men and true, who will not impede our digestion, and keep out those that tend to indigestion.

And then, let every citizen go into politics. Oh, not for what is in it, but for the good of his country, to speak, write, organize, lead processions, and

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keep it up. Rally round the flag, and keep on rallying! Do not let your enthusiasm and your patriotism evaporate and die away in the shouts that follow one triumphant campaign. Keep them up the whole year round—the four years round. You have heard from two sources, to-night, how important it is that we should always be vigilant and alert to defend, to educate and scatter knowledge and the spirit of intelligence among all the people. It is a very old saying, but can never be too often repeated, that "eternal vigilance is the price of liberty."

"O freedom! thou art not, as poets dream,
A fair young girl with light and delicate limbs,
And wavy tresses gushing from the cap
With which the Roman master crowned his slave,

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When he took off the gyves. A bearded man,
Arm'd to the teeth, art thou; one mailed hand
Grasps the broad shield, and one the sword; thy brow,
Glorious in beauty tho it be, is scarr'd
With tokens of old wars; thy massive limbs
Are strong with struggling. . . . Oh! not yet,
Mayst thou unbrace thy corselet nor lay by
Thy sword; nor yet, O Freedom! close thy lids
In slumber; for thine enemy never sleeps,
And thou must watch and combat till the day
Of the new earth and heaven."

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WILL-POWER AND SELF-CONFIDENCE

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WILL-POWER AND SELF-CONFIDENCE

You must have a proper degree of will-power and self-confidence in order to do full justice to yourself in public speaking. It requires moral courage to stand before a large audience of intelligent men and give fearless expression to your own ideas and opinions.

Your power of will and self-confidence will rapidly grow in the process of thoroughly informing yourself upon the subject you are studying, and of daily developing your resources of expression—voice, enunciation, gesture, etc.,—so that you can feel assured of being properly equipped to speak in public.

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Firmness and decision of will are developed through repeated effort in solving difficult problems and assuming responsible tasks. You may not accomplish all you would like from a first effort, but you make some progress, however slight, and this encourages you to continue. Thus the power of "I can" and "I will" are steadily cultivated.

You can develop a full degree of will-power through intelligent daily practise. What may appear to you to be an almost impossible undertaking, will assume a different aspect when you concentrate your best powers upon it and patiently consider one detail at a time. The most complex problems readily yield to the plan of reducing them to their elements.

Men sometimes say that they are lacking in the necessary self-confidence

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to speak in public, and particularly before a large audience. Primarily this is due to lack of will-power. They have not the necessary application to think out a subject thoroughly, and otherwise to equip themselves for such an undertaking.

STEPS IN THE BUILDING OF WILL-POWER

The first essential step toward developing your will-power is frankly to recognize and thoroughly examine your present defects of will. Definitely ascertain in what respects your will is weak, inadequate, or otherwise unsatisfactory. Precisely in what ways and under what circumstances does it fall short of your needs? Recall to your mind specific instances wherein your will has been lacking.

Then try to realize what a properly educated will would do for you, not only

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in your work of public speaking, but also in advancing your general interests. Think of how the leaders in every department of human activity and enterprise have developed and used their wills as an important part of their personal equipment.

Next make a beginning, however small, in the further developing of your own will. Where the will is weak or inactive, the process of building it up may be slow at first, but the process is sure. The chief thing is to make some kind of a beginning, so that you may get started on the right road.

DEVELOP PHYSICAL HEALTH

If your will is weak because of physical disability or ill health, obviously the rational thing to do is to take daily exercise in the open air. It is noteworthy that men of great will-power

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almost invariably have great reserves of physical vitality. When you thoroughly exercise and develop your body, it will have an invigorating and strengthening effect upon all the faculties of your mind.

The habit of systematically performing a set of physical exercises plays a vital part in building personal character. For example, suppose that you are in the habit of drooping while sitting or standing. Now straighten your spine, square your shoulders, take a deep abdominal breath, and notice the direct effect this act has upon your mind. You feel mentally fortified and invigorated.

If you are inclined to droop, practise maintaining an upright position of the chest until it becomes an established and unconscious habit. Give your lungs and abdomen the greatest possible free-

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dom in breathing at all times. Remind yourself several times a day to sit and stand erect.

EXERCISE YOUR WILL TO STRENGTHEN IT

There are cases where weakness of will is directly due to lack of exercise of the will itself. The remedy here is to make a beginning, as I have said, and the results which will surely follow will give encouragement to the student to continue his efforts. A few minutes given daily to the exercises prescribed in this book will show surprizing results.

Will and self-confidence are intimately related. When you develop one you also develop the other in some degree. Hence, to increase your will-power is to increase your faith in yourself and in your ability to perform cer-

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tain tasks or to discharge important responsibilities.

The American psychologist, Professor James, gave this helpful advice for developing the will: *"Keep the faculty of effort alive by a little gratuitous exercise every day. That is, be systematically heroic in little unnecessary points; do every day or two something for no other reason than its difficulty, so that when the hour of dire need draws nigh, it may find you not unnerved nor untrained to stand the test."*

In this way you can inure yourself to self-denial in unnecessary things, and so stand more firmly in time of stress or difficulty. Apply this valuable suggestion to-day, and observe the helpful results accomplished. Make this the beginning of your plan for developing all round power of will.

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MAKE RESOLUTIONS—AND KEEP THEM

You can rapidly strengthen your will-power by making definite resolutions, and living strictly up to them. It requires some will-power to carry out such resolutions, so at first make them reasonably easy. Fortify them with all the good reasons you can assemble in your mind for carrying them out. Realize the advantages that will accrue to you from fulfilling such resolutions, and the further valuable advantage of increasing your power of will.

It will be helpful to put your resolutions into writing, together with the special reasons for strictly carrying them out. Try to realize for yourself the precise difficulties and dangers you will have to overcome in order to put your resolutions into practise. Recall to your mind the reasons why you

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failed on previous occasions, and make every possible provision against repetition of such failure.

EXERCISES FOR INCREASING WILL-POWER

A good exercise for developing will-power is to say to yourself: "I hereby resolve to devote ten minutes each day, for a period of one week, to reading aloud from some standard writer."

Write this resolution down in your note-book, and each night make a brief record of what you have actually done. State the substance of what you have read, and your experience in trying to fulfil your resolution.

Another exercise for developing will-power, and at the same time the valuable habit of deliberate speaking, is to resolve to read aloud each day, for a period of one week, an extract containing some useful ideas, and endeavor

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to make it last a certain number of minutes. Take, for example, the following extract on the subject of how to fulfil one's resolutions, and read it aloud so deliberately that it will occupy approximately five minutes in the delivery.

EXTRACT FOR STUDY

"The more completely the mind can be concentrated upon the resolution and its motives the deeper will they penetrate into it, to lie there ready for use at the moment of action. A definite time should be set apart when the mind can be withdrawn from other thoughts and compelled to give all its attention to this matter. On first waking, or just before going to sleep—if one is not too tired—one can usually best get away from the distracting details of life. The resolutions should be written down, with the most important words or

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phrases underlined to serve as catch-words and mottoes. They should be read aloud and repeated from memory, as well as thought over silently, thus adding visual and auditory images to the mental concepts. In meditating upon them one's thoughts should not be allowed to wander too far, but must be constantly referred to the definite, numbered resolutions. The use of symbols, of colors, etc., will readily occur to any one who goes into this matter with lively interest. Always repeat the resolutions with the greatest possible emphasis and enthusiasm, so as to carry them away ringing in the mind. Remember that the astonishing results of hypnotism and mental healing are due simply to the complete possession of the mind by the new idea.

"The oftener the mind is fixt upon the resolution and its motives the more

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deeply will they become engraved in it. Sometimes one determined concentration will carry the day; but if this quick assault does not win the victory, a long-continued siege can do it. By hammering away continually at the same spot the requisite impression will finally be made. A momentary rehearsal of the resolutions may be made a hundred times a day, in passing; and immediately before the time for execution, if it can be foreseen, forces should be rallied even if only by an instantaneous flash of determination. Above all, one should not get discouraged and stop trying; for every renewed effort, even if showing no reward in success, produces its exact and unfailing effect. Keeping everlastingly at it is as necessary for success in morals as in everything else.

"The more vigorously we assert our

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power to keep our resolutions the more likely we are to do so. It is largely lack of confidence in ourselves that paralyzes us. We live in the shadow of the past, whose repeated failures dim the enthusiasm by means of which we should otherwise realize the possibilities that are in us. The religions have realized the need of inspiring new confidence in their converts by preaching the necessity of faith. The faith we need is not necessarily faith in any supernatural help, but only in the demonstrated fact of the possibility of controlling our own minds and morals by going at it in the right way. But we must not passively wait for faith to possess us; we must grasp it, cleave to it, assert it. We must repeat our resolutions always with conviction that we are really going to carry them out.

"One excellent way to use this prin-

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ciple of assertion is by 'turning over a new leaf,' declaring the old order over and the new begun. The sense of a definite break with the past, and a fresh beginning, may give just the extra impetus that was needed. The vital thing in such cases is to look out for the first tests; nothing helps like success from the beginning. But even when the enemy is repulsed by this charge with the bayonet the principle of iteration must not be forgotten, lest he return and take us unawares."

DISTINGUISH BETWEEN IMPULSE AND WILL

Discriminate between impulsiveness and will-power. When you are led by impulse your powers are not under the best control. As the word implies, it means acting suddenly, and is often used to indicate quickness without proper forethought or judgment.

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Impulsiveness, in the foregoing sense, is detrimental to the most effective public speaking. You may speak earnestly and passionately, but you should not speak impulsively. It is the man of poise and deliberateness who carries the greatest weight with an audience.

SUGGESTIONS FOR DEVELOPING PERSONAL POWER

Cultivate poise. Resolutely avoid all waste movements, such as drumming with the fingers, tapping with the foot, emphasizing with the head, swinging the foot while sitting, and other nervous habits. Avoid sudden movements, undue excitement, worry, fear, irritability, hurry, anger, and impulsiveness.

Learn to relax. Drop all tension from your mind and body. Do everything in poise. Realize that poise is power under control. Poise stores up energy and keeps it in reserve for spe-

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cial use. Poise keeps you calm and deliberate under varied circumstances. Poise gives you increased power in your public speaking and daily life.

Cultivate self-confidence through the acquisition of right knowledge. The remedy for timidity, fear, and self-limitation is to know that they have no power over you except that which you give to them. Truth is the antidote to fear.

Daily furnish your mind with strong and inspiring thoughts from great writers, and you will imbibe their spirit and acquire their self-confidence. Utilize the little spare moments of the day—fragments of time—in which to seize upon one or two great ideas from a master stylist, and to plant them in your mental field.

Try to do at least one thing each day, however trifling, demanding confidence

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on your part. Make yourself do it. Keep a written record of such acts, and frequently examine your progress.

Mingle with self-confident people. Study their thoughts, habits and manners. Try to learn something from every one you meet. Keep your mind wide open to helpful suggestions. Endeavor to make daily progress in the building of your personal character.

When you speak in public, you will have a sense of self-reliance in the degree that you have developed your character, thoroughly prepared yourself in the subject in hand, and are actuated in your speaking by motives of unselfish service to others.

Extracts for Study, with Lesson Talk

SUGGESTIONS FOR YOUR STUDY

Here you will find several interesting extracts for analysis and practise.

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They are all from distinguished public speakers, and therefore offer the best available models for your use.

First read a passage silently, to get a clear impression of its meaning. Then stand up and read it aloud, with due regard to expression. Speak slowly and distinctly.

Always picture in your own imagination just what you are describing to others. When you speak of "*hills*," "*earth*," "*clouds*," "*rock*," "*tree*," "*door*," "*window*," "*morn*," and "*sunset*," see them clearly and vividly. You must yourself first see what you want your hearers to see.

Study these passages for their uniformly high level of thought and feeling. Try to experience what the speaker feels in each instance. Put yourself in his mood and place. Make the passage real.

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This daily drill in speaking, coupled with earnest study of these suggestions, will develop your abilities in a rapid and surprizing manner. A month's practise of this kind will convince you of its utility.

Practise with daily regularity. Occasional spurts will not make you a proficient speaker. It is the systematic practise of ten or fifteen minutes each day which will produce sure and lasting results.

EXTRACTS FOR STUDY

CONCORD ORATION

By George William Curtis

1. No royal governor, indeed, sits in yon stately capitol, no hostile fleet for many a year has vexed the waters of our coasts, nor is any army but our own ever likely to tread our soil. Not

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such are our enemies to-day. They do not come, proudly stepping to the drum-beat, with bayonets flashing in the morning sun. But wherever party spirit shall strain the ancient guaranties of freedom; or bigotry and ignorance shall lay their fatal hands on education; or the arrogance of caste shall strike at equal rights; or corruption shall poison the very springs of national life,—there, Minute Men of Liberty, are your Lexington Green and Concord Bridge. And as you love your country and your kind, and would have your children rise up and call you blessed, spare not the enemy. Over the hills, out of the earth, down from the clouds, pour in resistless might. Fire from every rock and tree, from door and window, from hearthstone and chamber. Hang upon his flank from morn till sunset, and so, through a land

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blazing with indignation, hurl the hordes of ignorance and corruption and injustice back,—back in utter defeat and ruin.

THE SOUTH AFRICAN WAR

By JOHN MORLEY

2. The master-key of the prosperity and strength of the realm is peace. Peace means low taxes, reduced rent, advancement in the comfort and well-being of the people of these islands, and what I do not, will not, disregard —it means the good will of the world. If our aim is the extension of our territorial dominion, the transformation of our ancient realm, which has aided civilization for generation after generation, into a boastful military Empire, to be supported, I suppose, by conscription and a Customs Union thrown in, which will lose us our best markets

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for the sake of the worst, then, I say, financial ruin undoubtedly awaits us. I quote a sentence from a great divine which I have used before: "Things are what they are, and their consequences will be what they will be. Why, then, shall we seek to deceive ourselves?" Exhaust your coal, pile up your debts, multiply and magnify your responsibilities in every part of the globe, starve social reforms among your people at home; and then, indeed, you will have a little England, a dilapidated heritage to hand on to your children and your children's children.

ON THE DEATH OF LAFAYETTE

By Sargent S. Prentiss

3. Here we can not but pause to contemplate two wonderful men, belonging to the same age and to the same na-

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tion: Napoleon and Lafayette. Their names excite no kindred emotions; their fates no kindred sympathies. Napoleon —the child of Destiny—the thunderbolt of war—the victor in a hundred battles —the dispenser of thrones and dominions; he who scaled the Alps and reclined beneath the pyramids, whose word was fate and whose wish was law. Lafayette—the volunteer of Freedom—the advocate of human rights—the defender of civil liberty—the patriot and the philanthropist—the beloved of the good and the free. Napoleon—the vanquished warrior, ignobly flying from the field of Waterloo, the wild beast, ravaging all Europe in his wrath, hunted down by the banded nations and caged far away upon an ocean-girded rock. Lafayette—a watchword by which men excite each other to deeds of worth and daring; whose home has become the

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Mecca of Freedom, toward which the pilgrims of Liberty turn their eyes from every quarter of the globe. Napoleon was the red and fiery comet, shooting wildly through the realms of space and scattering pestilence and terror among the nations. Lafayette was the pure and brilliant planet, beneath whose grateful beams the mariner directs his bark and the shepherd tends his flocks. Napoleon died and a few old warriors—the scattered relics of Marengo and Austerlitz—bewailed their chief. Lafayette is dead and the tears of a civilized world attest how deep is the mourning for his loss. Such is and always will be the difference of feeling toward a benefactor and a conqueror of the human race.

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WILL-POWER, SELF-CONFIDENCE

ROBERT BURNS

By Lord Roseberry

4. Man, after all, is not ripened by virtue alone. Were it so, this world were a paradise of angels. No. Like the growth of the earth, he is the fruit of all seasons, the accident of a thousand accidents, a living mystery moving through the seen to the unseen; he is sown in dishonor; he is matured under all the varieties of heat and cold; in mists and water, in snow and vapors, in the melancholy of autumn, in the torpor of winter, as well as in the rapture and fragrance of summer, or the balmy affluence of spring, its breath, its sunshine; at the end he is reaped, the produce not of one climate, but of all, not of good alone, but of sorrow, perhaps mellowed and ripened, perhaps stricken

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and withered and sour. How then shall we judge any one—how, at any rate, shall we judge a giant, great in gifts and great in temptations, great in strength and great in weakness? Let us glory in his strength and be comforted in his weakness, and when we thank Heaven for the inestimable gift of Burns, we do not need to remember wherein he was imperfect, we can not bring ourselves to regret that he was made of the same clay as ourselves.

THE DEATH OF QUEEN VICTORIA

By Arthur J. Balfour

5. Perhaps less known was the life of continuous labor which her position as Queen threw upon her. Short as was the interval between the last trem-

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bling signature affixt to a public document and the final and perfect rest, it was yet long enough to clog and hamper the wheels of administration; and when I saw the accumulating mass of untouched documents which awaited the attention of the Sovereign, I marveled at the unostentatious patience which for sixty-three years, through sorrow, through suffering, in moments of weariness, in moments of despondency, had enabled her to carry on without break or pause her share in the government of this great Empire. For her there was no holiday, to her there was no intermission of toil. Domestic sorrow, domestic sickness, made no difference in her labors; and they were continued from the hour at which she became our Sovereign to within a few days—I had almost said a few hours—of her death. It is easy

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to chronicle the growth of empire, the course of discovery, the progress of trade, the triumphs of war, all the events that make history interesting or exciting. But who is there that will dare to weigh in the balance the effect which such an example, continued over sixty-three years, has produced on the higher life of her people?

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HOW TO THINK IN WORDS

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HOW TO THINK IN WORDS

One of the most valuable habits for you to cultivate is that of thinking in words. Ordinarily, thoughts flow through the mind like a desultory stream, so that they take no definite form and consequently are difficult to recall or to record.

By means of daily practise you can secure better control of your mind and train your thoughts not only to move slowly, but to assume clearer and more definite shape. Incidentally, a habit of deliberate thinking will promote the desirable habit of deliberate speaking.

My reason for constantly urging you to speak slowly is because it will give

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you better control of your powers of expression. This style of speaking always carries great weight with an audience.

CONVERTING YOUR THOUGHTS INTO WORDS

The daily exercise of mentally converting your thoughts into words, so that they stand out clearly in your mind, will be of especial value to you in extempore speaking. It will give you a better grasp of all your thought forces.

Choose a subject in which you are deeply interested, preferably one on which you intend to speak in public, and as you summon your thoughts "say over the words" mentally. Put the thoughts into communicable form, so that if it were necessary you could instantly speak such thoughts aloud.

This practise of verbal thinking—

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having in your mind equivalent words for successive thoughts—has an important influence in building your mental power. It tends to clarify your ideas, and to give definiteness and purpose to all your thinking.

As you proceed with this exercise, you will acquire the ability to map out in your mind an entire speech, and to "say it over" silently during leisure moments. Thus you will learn to see your subject with "your mind's eye," and be able at will to bring it before you in review.

The habit of "saying things over" in your mind has the further advantage of systematizing your knowledge. In this way you can classify your ideas upon various subjects, so that they will be more readily available for use when occasion demands.

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SYSTEMATIZING YOUR IDEAS

You are doubtless aware of having many good ideas which are scattered and disorganized, and therefore not of much practical value to you. The remedy for this is to plan a series of "mental pigeon-holes," and assign to separate places the accumulated ideas relating to each particular subject.

For example, ask yourself what important ideas you have on the subject of "Prohibition." Then patiently proceed to enumerate each thought, opinion, or argument, both for and against it. You may at first do this aloud or silently, but in either case do it thoroughly.

When you have gathered together all the available material on this subject, you may elect to keep one section of your "mental pigeon-holes" as a kind of depository for such material,

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to which you can turn at time of need, just as you would turn for written data which you had deposited in a pigeon-hole of your desk.

In the general plan of systematizing your knowledge, you will find it advantageous to keep a set of large envelopes for the convenient classification of notes, clippings, and other material upon subjects in which you have a special interest. This will serve as a useful auxiliary to the mental plan previously suggested.

Bear in mind that it is the availability of your knowledge which makes it valuable. You may have a great store of ideas and information hidden away in the recesses of your mind, but of little value to you because of its vagueness or inaccessibility.

It is as important to have your knowledge systematized as it is to

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possess the knowledge itself. A well-defined method in acquiring and recording facts and information will be of inestimable value to you in your every-day activities.

Observe any highly distinguished public speaker and you will see evidence of systematized knowledge. In the midst of discussion of a great public question, such a speaker simply opens a door to his storehouse of facts and takes from it what he wants for his immediate purpose.

MENTALLY OUTLINING A SPEECH

Altho you will find it more difficult to mentally outline the plan and details of a subject than to write them out on paper, this very difficulty will give increased value to the exercise. It demands greater concentration and thoroughness, and therefore gives you

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a better command of your subject when you subsequently "think on your feet."

You can, with a little daily practise, so highly develop the habit of mentally "saying over" a proposed speech, that when the time comes to deliver it before an audience it will be as easy for you as to read it aloud from a printed page. In the degree that you have practised this exercise, you will be able to summon to your aid mental images of the material you want.

This does not mean, however, that you will be limited to the words and phraseology which you have mentally outlined. As a matter of fact, this exercise, while giving increased clearness and definiteness to your thinking powers will also give you greater freedom of expression.

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THE POWER OF THOUGHT

As thought is the basis of all effective speaking, it will be well for you to realize fully what a vital force it is in the world of men. It is important that you bring this great power under as complete control as possible.

Thought is the primary cause of all great achievements. It has painted all the great pictures, conceived all the great books, produced all the great inventions, discoveries, and business enterprises.

Thought is the great determining factor between classes of men. It is principally thought which causes one man to be highly successful and another to be a dismal failure. It is principally thought which causes one man to be prosperous and another to live all his days in abject poverty. It

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is principally thought which causes one family to live in harmony and happiness and another in discord and discontent.

Causation is mental. Right action is always preceded by right thinking. Your outward life is a faithful portrait of the inner workings of your mind. Your face is an unmistakable index of your thought habits. As you habitually think, so will your life be. It can not be otherwise. It is the law.

HOW YOUR PERSONALITY MANIFESTS ITSELF

Hence your personality is chiefly the product of your regular thought habits. When you stand before an audience, discerning men read you before you have uttered a word. You are quickly known for what you are, and not necessarily for what you represent yourself to be.

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The highly successful man is readily distinguished. He carries with him a silent but convincing recommendation of his innate worth. His outward appearance speaks eloquently of him. He is erect, dignified, clear-cut. His voice conveys an impression of self-reliance. He inspires confidence in others because he has developed confidence in himself.

This type of man has given careful thought to such matters as personal attire, the right use of voice, a discriminating choice of words, courtesy of manner, and the proper selection of friends and associates. He has been quick to observe and correct any faults in himself. He has gladly received and intelligently applied sensible suggestions for his improvement. His life is progressive because he is a man of progressive ideas.

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Analyze the mind of such a man, and you will find that he is a discriminating thinker. He deliberately chooses the kind of thoughts which he wants to rule his life. His thoughts are mainly optimistic, affirmative, and constructive.

As a thinker and speaker you elect for yourself to which class of men you will belong,—the destructive or constructive type—and your choice of subjects for thought, study, and public delivery will be governed accordingly.

CONSTRUCTIVE AND DESTRUCTIVE THINKING

Let me describe the two kinds of thinking in their extreme forms:

Destructive thought, as the name implies, tears down and destroys. It is very subtle in its workings, and may eventually enslave a man, as in the

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case of the criminal and social degenerate. Destructive thought produces all the suspicion, dishonesty, hatred, and falsehood in the world. It is the chief cause of sin, discord, worry, failure, social unrest, and warfare.

Constructive thought, as the name implies, builds up and achieves. It carries with it the power to encourage, elevate, and inspire. It builds churches and cathedrals. It promotes truth, confidence, and integrity. It produces great speakers, statesmen, preachers, and prophets. It gives us great leaders. It is the greatest power in the world, and stamped with immortality.

THE MATERIALS OF THOUGHT

In order to choose the proper material for constructive thinking you must guard your mind as your most valuable possession. Many influences

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work constantly to divert your attention from the best channels. Therefore determine definitely the kind of thought you intend to let rule your daily life, and resolutely shut the door of your mind against aught else.

You exercise care and judgment in choosing the food you eat. You would not put anything into your mouth which you knew was inferior, unclean, or undesirable. Your intelligence tells you that in order to have a wholesome body you must eat pure food. Hence, if you knew of a man who deliberately ate poisonous food you would think him lacking in good sense.

Strange to say, however, men are not so careful about what they put into their minds. If they eat something undesirable or poisonous, happily there is a provision whereby it can be thrown off through the count-

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less pores of the body, and in other ways. But not so with the mind. Put a wrong thought down deeply into the mind and it may be a tremendous task to eradicate it.

THE SOURCES OF KNOWLEDGE

The sources of your thought are principally through observation, conversation, reading, and meditation. Make it a rule of your life to look only at those things which produce in you wholesome and helpful thoughts. Choose subjects for your conversation that will develop within you the mental material out of which successful lives are made. In times of solitude, meditate upon those subjects which you know will brighten, strengthen, and elevate your life.

The greatest influence in shaping your thought is that of reading. This

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is due to the multiplicity of books and the ubiquitous newspaper. Every morning at sunrise a great conspiracy is being hatched to filch your thought, time, and energy. The instant you rise from bed, a hundred hands are extended to you constantly to tempt you from your chosen books, studies, and plans. You must, indeed, be strong-willed to adhere strictly to a definite course of conduct.

The important thing, then, for you to do is first to have a definite standard of thought. Determine that you will conduct your daily thought upon a high plane, and that under no circumstances will you descend from it. Say to all men, "If you can not ascend to my plane, I can not come down to yours." This suggestion is not incompatible with simplicity. It does not mean arrogance nor an air of

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superiority. It means having a standard of personal dignity, by which you measure everything that solicits your attention.

Your mind is not a storehouse, in which you deposit a certain number of facts where you can find them when wanted. Your mind is a field, in which you are constantly sowing thought-seeds, so that in many cases the seed seems to disappear but springs up in another form twofold or a hundredfold. The importance of the kind and quality of seed which you permit to take root in your mental field can not be overestimated.

HOW TO CULTIVATE YOUR MIND

It is advisable to write out the plan which you intend to follow in cultivating your mind. You may say, "I shall read only books of the recognized

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first-class, talk only about helpful subjects, choose friends and acquaintances who are interested in useful things, meditate upon subjects in which the great minds of the world are deeply interested." Then you should watch yourself closely each day to see how faithfully you fulfil your plan. At the close of the day you will find it of advantage to review what you have thought and done during that day, and to make new resolutions for improving the possible results of the next day. A little self-examination often leads to very wonderful results in self-improvement.

The Rev. Silvester Horn relates an interesting story of a college professor who frequently told in the class-room of thoughts that had come to him in his garden. The thoughts were often so beautiful, and opened up such vistas

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to the imagination, that the students, none of whom had visited the professor at his home, pictured the garden a very Eden—spacious, and a glory of trees and flowers. One day two of the students made a pretext to visit the professor and get a glimpse, if possible, of the garden. They were received and taken into the garden, which, to their surprize, they found was the narrowest strip shut in by high brick walls. "But, professor," they said in their pained disillusion, "surely this is not the garden you are always talking about, in which such fine thoughts come to you?" "Oh, yes, it is," he said with a smile. "But it is so small! We had imagined quite a large garden!" "But," replied the professor, pointing to the clear sky studded with stars, "see how high it is!"

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Extract for Study, with Lesson Talk

A STUDY IN REASONING

The following extract for study, from "The Federal Constitution," by Alexander Hamilton, lends itself admirably to practise in deliberate speaking. The speech was delivered in the Virginia Convention, June 10, 1788.

You will observe that thought of this character demands slow utterance, and that any other style of delivery would impair its meaning. Profound thought is always conceived deliberately, and therefore naturally requires a deliberate style of delivery.

You can profitably study this passage for its close reasoning. The speaker's unquestioned sincerity and seriousness are manifested in both thought and expression.

Carefully note the clear and com-

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pact use of English. Observe how each phrase and sentence fits like a well-cut block. The right word comes readily at the speaker's command.

While you are cultivating your speaking powers through these daily drills in expression, you are also having valuable and useful ideas imprest upon your mind. All the speeches for practise have been carefully selected for their intrinsic worth as well as for their vocal use.

Do not necessarily limit your practise to the speeches assigned here, but supplement these whenever convenient with other selections. There are many books of miscellaneous speeches from which to make a suitable choice.

I can not too often remind you that you learn to speak by speaking, and that the way you talk in daily conversation will largely determine the way

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you will speak in public. It is a golden rule, therefore, to try always to speak at your best.

EXTRACT FOR STUDY

THE FEDERAL CONSTITUTION

In the commencement of a revolution which received its birth from the usurpations of tyranny, nothing was more natural than that the public mind should be influenced by an extreme spirit of jealousy. To resist these encroachments and to nourish this spirit was the great object of all our public and private institutions. The zeal for liberty became predominant and excessive. In forming our Confederation this passion alone seemed to actuate us, and we appear to have had no other view than to secure ourselves from despotism. The object certainly

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was a valuable one, and deserved our utmost attention. But, sir, there is another object equally important and which our enthusiasm rendered us little capable of regarding; I mean a principle of strength and stability in the organization of our government, and vigor in its operations. This purpose can never be accomplished but by the establishment of some select body formed peculiarly upon this principle. There are few positions more demonstrable than that there should be in every republic some permanent body to correct the prejudices, check the intemperate passions, and regulate the fluctuations of a popular assembly. It is evident that a body instituted for these purposes must be so formed as to exclude as much as possible from its own character those infirmities and that mutability which it is designed to

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remedy. It is, therefore, necessary that it should be small, that it should hold its authority during a considerable period, and that it should have such an independence in the exercise of its powers as will divest it as much as possible of local prejudices. It should be so formed as to be the center of political knowledge, to pursue always a steady line of conduct, and to reduce every irregular propensity to system. Without this establishment we may make experiments without end, but shall never have an efficient government.

It is an unquestionable truth that the body of the people in every country desire sincerely its prosperity; but it is equally unquestionable that they do not possess the discernment and stability necessary for systematic government. To deny that they are

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frequently led into the grossest errors by misinformation and passion would be a flattery which their own good sense must despise. That branch of administration especially which involves our political relations with foreign States, a community will ever be incompetent to grasp. These truths are not often held up in public assemblies, but they can not be unknown to any who hear me. From these principles it follows, that there ought to be two distinct bodies in our government: one, which shall be immediately constituted by and peculiarly represent the people and possess all the popular features; another, formed upon the principle and for the purposes before explained. Such considerations as these induced the Convention who formed your State Constitution to institute a Senate upon the ancient plan.

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The history of ancient and modern republics had taught them that many of the evils which these republics had suffered arose from the want of a certain balance and mutual control indispensable to a wise administration. They were convinced that popular assemblies are frequently misguided by ignorance, by sudden impulses, and the intrigues of ambitious men, and that some firm barrier against these operations was necessary; they, therefore, instituted your Senate, and the benefits we have experienced have fully justified their conceptions.

Gentlemen in their reasoning have placed the interests of the several States and those of the United States in contrast; this is not a fair view of the subject: they must necessarily be involved in each other. What we apprehend is that some sinister prejudice or

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some prevailing passion may assume the form of a genuine interest. The influence of these is as powerful as the most permanent conviction of the public good, and against this influence we ought to provide. The local interests of a State ought in every case to give way to the interests of the Union; for when a sacrifice of one or the other is necessary, the former becomes only an apparent, partial interest, and should yield on the principle that the small good ought never to oppose the great one. When you assemble from your several counties in the Legislature, were every member to be guided only by the apparent interests of his county, government would be impracticable. There must be a perpetual accommodation and sacrifice of local advantages to general expediency; but the spirit of a

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mere popular assembly would rarely be actuated by this important principle. It is, therefore, absolutely necessary that the Senate should be so informed as to be unbiased by false conceptions of the real interests or undue attachment to the apparent good of their several States.

Gentlemen indulge too many unreasonable apprehensions of danger to the State governments; they seem to suppose that the moment you put men into a national council, they become corrupt and tyrannical and lose all their affection for their fellow-citizens. But can we imagine that the Senators will ever be so insensible of their own advantage as to sacrifice the genuine interest of their constituents? The State governments are essentially necessary to the form and spirit of the general system. As long, there-

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fore, as Congress has a full conviction of this necessity, they must even upon principles purely national, have as firm an attachment to the one as to the other. This conviction can never leave them, unless they become madmen. While the Constitution continues to be read and its principle known the States must by every rational man be considered as essential, component parts of the Union; and, therefore, the idea of sacrificing the former to the latter is wholly inadmissible.

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in Speech and Manner

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